



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Die Entwicklung der menschlichen Bedürfnisse und die sociale Gliederung der Gesellschaft. By B. GUREWITSCH. Leipsic : Duncker und Humblot, 1901. Pp. 129. 3 M.

FOR more than a decade economics has been trying to swallow sociology, and sociology has been trying to swallow economics. Marx declares the relations of production are bottom facts in social life, whereas the legal, political, esthetic, and philosophical facts are only "epiphenomena." Spencer, in reply, calmly engulfs economics as "industrial institutions." Hildebrand derives the law and custom of each social stage from the prevailing economy. Giddings retorts that the succession of economic ages depends on the evolution of social relations. Of late consumption has been the favorite route of invasion. Patten undertakes to explain the succession of moral and religious ideas in England by the diet and housing of the masses. Veblen shows that our standards of right, canons of propriety, ideals of beauty, and sense of ritual fitness betray the taint of emulative expenditure. Now comes a counter invasion by this route which may widen the suzerainty of sociology by tracing the development of the commonest economic wants to the struggle for social prominence.

Our author points out in economic evolution many balks the economists have not yet been able to surmount. How have new wants arisen? Were the early accumulations of goods prompted by concern for the future? Was the cleavage into trades and professions, which lends to much labor the character of monotony and drudgery, instituted for economy's sake? How can the flesh or milk motive explain the taming of animals? When game is plentiful the hunter will not take the trouble to tame a captured creature; when game is scarce he is too hungry to spare it!

The key to these mysteries is the craving for social power. The striving for gain and the striving for glory are two parallel manifestations of the human will. The endeavor of each to maximize his influence and repute with his fellows is as primordial as his endeavor to get goods, and has, moreover, profoundly influenced the latter.

A thing is at first coveted as a means of distinction rather than a means of satisfaction. Individuals get it because being rare, or costly, or trophy of exploit, it marks them off from the herd. The rest follow suit when they can, to show they are just as good as anybody. An article that begins as a novelty is modified, as it spreads downward and loses its aristocratic flavor, into a utility. Dress sported by the leisured

to distinguish them from the clouted laborers, becomes clothing. Most cereals began by furnishing spirituous liquors to the well-to-do. Only when they entered the dietary of the poorer classes was their nutritive value prized. The useful metals furnished ornaments to the rich before they gave tools to the artisan. The ass and the horse were probably domesticated less for burden or draft than for saddle purposes, and they were ridden less for comfort than for the dignified and impressive mode of locomotion they afforded. Butter, milk, cheese, and bread, no less than tea, coffee, and tobacco, are an acquired taste and were consumed for their reputability before they were consumed for their flavor. The use of milk spread among the Hindoos from the Brahmins. In Egypt and Mexico the upper classes used bread while yet the rabble lived on dates or fish. When the mere possession of a stock of consumables procured social consideration no less than actual consumption, there came into play a powerful non-economic motive to saving.

Another title to consideration is honorable employment, *i. e.*, exploit. That this was probably the original motive in the taming of animals appears from the fact that fiercer creatures of the dog and cat kind were tamed sooner than the food-yielding species. The domestication of plants has profited by the fact that the tending of new and fancy crops is always a genteel occupation. When distinctions in the honorableness of occupations have arisen, the well-to-do pick out the worthy employments for themselves and leave the drudgery to the rest. Thus is instituted the larger division of labor.

Not even the arts and the sciences have escaped this principle of origination. The esthetic and intellectual activities that later formed the liberal professions began among the leisured, not as some suppose from sheer overflow of energy, but as honorific employments documenting one's sensibility and talent. The art work was the main thing, the product being given away or dedicated to the gods. When in time the expertness of professionals puts dilettantes out of countenance the aristocrats relinquish art work, but remain connoisseurs and enjoyers of its products. The sciences owe their beginning neither to the play impulse nor to the pure love of truth, but largely to the love of displaying intellectual prowess. Philosophy is of genteel, but exact science of humble, origin, for it was peasant brains that gave upper class speculations a practical turn and transformed intellectual sport into serious work. Language owes much of its enrichment to the

precieuses seeking new turns and words, in order to avoid the colloquial speech of the vulgar. Writing begins as one of the most awe-inspiring mysteries of the priestly caste.

The consuming of articles embodying a great quantity of labor is an impressive spectacle, differing only in form from the train of tamed animals and captives that was the glory of an oriental monarch or the retinue of slaves that measured the dignity of a Roman noble. For this purpose visible expensiveness, rather than utility, is the desideratum, and the rich Romans made no mistake when they kept the price tickets on their costly but far from comfortable furniture. It is possible that the practice of polygamy that takes root among upper classes everywhere has been stimulated by the same motive that prompts the opulent to surround themselves with articles of luxury. Each additional wife, whether trophy of the sword or of the purse, added to one's social consideration.

Often that beauty or utility which makes goods sought for their own sake is fixed in an object only after it has by competitive imitation entered the consumption of the middle and lower classes. The qualities of novelty, rarity, or expensiveness which commended it at its introduction being lost, it must acquire new attractions, such as grace or comfortableness. Compare the phaeton with the coach-and-four, the willow rocker with the chair of state, Greek statues with the colossal effigies of the Pharaohs. When an object is democratized, form is more thought of than materials, beauty than massiveness, charm than impressiveness.

In the author's view the opening of new lines of expenditure by the rich and great, anxious to elude the imitative pursuit of the envious middle classes, is a mainspring of progress. Satiation is always possible and if, as productive power increases, the upper class is not ingenious enough to invent new modes of consumption, the industrial population will stagnate and increasing numbers of productive laborers will be drafted into the swarms of useless lackeys the great vie with one another in maintaining. The substantial classes will languish, the ascent of the masses will be checked and social evolution will therefore cease.

Throughout the monograph one is struck by the close parallelism of the ideas to those put forth by Professor Veblen in his *Theory of the Leisure Class*. Differences in mode of approach and presentation forbid, however, any suspicion of plagiarism. Those familiar with Pro-

fessor Veblen's masterly book will find Gurewitsch comparatively weak in his grasp of principles but interesting on account of the significant facts he has gleaned from a very wide reading in ethnological literature.

EDWARD ALSWORTH ROSS.

THE UNIVERSITY OF NEBRASKA.

Irrigation in the United States. By FREDERICK HAYNES NEWELL.

New York: T. Y. Crowell & Co., 1902. 12mo, pp. vii + 417.

"HOMEMAKING is the object of this book," as stated by the author. The field for this work is the arid West, and the only means of its accomplishment is irrigation. The situation as stated by Mr. Newell is this: The arid region of the United States includes about two-fifths of its entire area, about five-sixths of this area being vacant public land. The total area of the arid and semi-arid public land is given as 892,000,000 acres, of which 458,000,000 acres is improved land, 6,300,000 acres of which is irrigated, with a water supply, assuming complete development and conservation, sufficient for irrigating 74,000,000 acres. The greater part of this water supply must come from surface streams. These streams are torrential in their flow, having a flood period in spring and early summer, followed by a low water period during the late summer. All the lands which can be easily reached by canals from these streams have been reclaimed and need for their irrigation the ordinary flow of the streams. Any considerable extension of the irrigated area, therefore, means the construction of large irrigation works, and the storage of the flood waters. The public lands are open to settlement under the homestead law, but cannot be farmed until a water supply is obtained, and the expense of this is far beyond the reach of the ordinary settler.

It is for the interest of the public at large and the nation to have all these good agricultural lands utilized, and the question arises, Who is to make it possible for the settler to occupy them? This is a question which, if satisfactorily answered, must be by the lawmakers of the nation, and for this purpose, they, as well as the thinking public, should be in possession of the facts.

The task which Mr. Newell sets for himself is the furnishing of these facts, together with such further facts as will enable the settler to